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spreads rapidly and the man soon dies in a characteristic way which, in some communities at least, everyone knows to be the result of the obeah man's mysterious but potent charm.

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## THE ROOT KOMPAU: ITS FORMS AND MEANING

THE *Natick Dictionary* was evidently compiled by Dr Trumbull at an early period of his Algonquian studies, and contains, on nearly every page, numerous errors, many of them very serious, and some of which were, as opportunity offered, corrected in subsequent writings, and especially in the able papers which he published in later years. Among such errors are the statements made on page 327 on regard to the verbal root *kompa* and its meaning, referred to by Dr Michelson in the *American Anthropologist* (N. S., vol. XIII, p. 339).

This element of Algonquian synthesis, which would now be written *ka<sup>n</sup>pāw*, and is a root of secondary order, does not mean 'he stands erect,' nor does it, as Trumbull intimates, contain the word *-omp* (*a<sup>n</sup>p*), 'man,' any more than does *ahtomp* (*a'ta<sup>n</sup>p*), 'bow', for which the compiler, on page 104, suggests the meaning of 'that which belongs to a man'. The root is found in forms that vary but very slightly in all the dialects of the eight or nine linguistic groups into which the Algonquian language is divided, except, perhaps, in Micmac, a dialect so aberrant as to constitute a group by itself. Some of these forms are as follows: Cree (Prairie) *-kābāw*, Abnaki (Kenebek) *-ga<sup>n</sup>bāw*, Lenape *-gāpāw*, Ojibwe (St Mary's) *-gābāw*, Nipissing *-kāpāw*, Massachusetts *-ka<sup>n</sup>pāw*, Narraganset (Cowesit) *-ka<sup>n</sup>pāw*, Wea *-kāpāw*, Fox *-gābāw*.<sup>1</sup> The characteristic or final letter of this root is *w*, for which Eliot, as in other cases, substitutes its vocalic relative *u* (*oo*). The personal suffixes employed to form an intransitive verb consisting of this root and a prefixed modifying word are most perfectly preserved in Cree, in which in the singular of the indicative present they are in the 1st and 2d persons *-in*, and in the third *-iw*, which in Abnaki and Lenape are reduced to *-i* in the 1st and 2d persons and to *u* or *o* (for *-iu* or *-io*) in the 3d, and which in Ojibwe and Nipissing have vanished in the 1st and 2d persons, and have shrunk to *i* in the 3d. In all other dialects, eastern and western, they have completely disappeared,

<sup>1</sup> The Fox form given by Dr Jones, and written by him also, perhaps inadvertently, *-gāpā-*, is extremely remarkable, since it is very unusual to find in an Algonquian disyllabic root a long vowel substituted in one of the syllables for a short one, or vice versa.

and left the duty of denoting the persons to be assumed alone by personal pronouns that either stand before the verb or are permanently prefixed to it; but evidence of their former existence in Narraganset, Massachusetts, Ojibwe, and Nipissing is preserved in the participial endings *-i-yān*, *-i-yān*, *-i-t*, and doubtless also in Fox and closely related western dialects, in which the suffixes of the present indicative must formerly have been *-i<sup>a</sup>*, *-i<sup>a</sup>*, and *-iw<sup>a</sup>*.<sup>1</sup>

The root under consideration is, in verb-form, translatable into English by a tense of the verb 'to stand,' in a somewhat vague sense, the attitude, whether upright, aslant, sideways, bent backward, or forward, etc., having in all cases necessarily to be denoted by a prefixed adverb or an adjective, preposition, or root used adverbially, since no meaning except 'stand' is inherent in the root;<sup>2</sup> as Cree *šimāčhikābāwīw*, 'he stands upright' (where *šimāčh* is the adverb, from root *šimāt*, 'perpendicular,' 'vertical,' *kābāw* is the root, and *-iw* is the suffix of the 3d pers. sing. that turns the combination into a verb or sentence-word); Abnaki *nāwāsī-ga<sup>n</sup>bāwu*, 'he stands bent forward' (stooping); Nipissing *shāshāgkāpāwī*, 'he stands bent backward' (haughtily); Narraganset *pānīka<sup>n</sup>pāw*, 'he stands sideways'; Abnaki *nāwāskwēga<sup>n</sup>bāwu*, 'he stands with bowed head'; Nipissing *o<sup>n</sup>bīkwēkāpāwī*, 'he stands with head erect'; Ojibwe *ānīmī-gābāwī*, 'he stands with back turned' (toward somebody);<sup>3</sup> Nipissing *īshpīkāpāwī*, 'he stands high' (has long legs); Lenape *ētshīgāpāwu*, 'he stands between' (mediates); Fox *nēmāswīgāpāw<sup>a</sup>*, 'he stands upright'.<sup>4</sup>

<sup>1</sup> It may be stated here that the faint vowel sounds (mostly *a* and *i*) in which words belonging to the Fox, Kickapoo, and other dialects of the Osaki-Shawnee group, and to the Peoria, Miami, Piankashaw, and other dialects of the Illinois group terminate, have, in many cases, no morphologic value, but simply represent peculiarities of pronunciation and are not heard in the dialects of any of the other linguistic groups of the Algonquian language.

<sup>2</sup> Hence Baraga's *nin gābaw*, 'I stand,' given on page 243 of Part I of his *Otchipwe Dictionary*, and referred to by Dr Michelson, is incorrect, since *-gābaw* is an incomplete word, and cannot, *per se*, be employed to mean anything; while *nin nibāw*, 'I stand' (on same page), is correct because *nibāw* is a word complete in itself, from a primordial root in which the meaning of 'stand' is inherent and incapable of modification.

<sup>3</sup> Baraga (II, 37) writes this verb *ānimikogabawī*, which means 'he stands on his belly,' or 'with his face to the ground'; the error being due to the use of the root *ānīmīko* instead of the root *ānīmī*.

<sup>4</sup> Given by Dr Jones on page 801 of *Algonquian* (Fox), with the very free interpretation of 'he rose to his feet'. On the following page are given two miswritten words, from the same root, in what the author calls elsewhere the "conjunctive mode," a name over which Cuq's more appropriate term "eventual mode" has forty-odd years' priority, and over which Belcourt's name of "contingent mode" has also many years' priority; while conjunctive is an occasionally used synonym

The manner in which the standing is done, the prolongation or cessation of the act, and the physical or mental state or condition of the subject is designated in the same way, that is to say, adverbially, as: Nipissing *tchisikāpāwi*, 'he stands on his toes'; Ojibwe *pītiḡwēsigābāwi*, 'he stands on his heels'; Cree *nāpātēkātēkābāwīw*, 'he stands on the leg of one side only'; Ojibwe *otchīlchīngwānīgābāwi*, 'he stands on his knees'; Abnaki *sa<sup>n</sup>grēga<sup>n</sup>bāwu*, 'he stands firm'; Cree *nēstukābāwīw*, 'he is tired of standing'; Cree *peyākokābāwīw*, 'he stands alone' (all one); Ojibwe *dāgogābāwi*, 'he stands among others'; Abnaki *a<sup>n</sup>rāwīga<sup>n</sup>bāwu*, 'he is unable to stand'; Abnaki *pēnētsa<sup>n</sup>ga<sup>n</sup>bāwu*, 'he stands a long time'; Ojibwe *nogīgābāwi*, 'he ceases to stand'.

It appears that such verbs can, in Abnaki at least, take on a reflexive form when occasion requires, as: Abnaki *āsa<sup>n</sup>ga<sup>n</sup>bāwīšwu*, 'he withdraws himself, standing', which is better expressed by French 'il se retire, étant debout'. Negative form *āsa<sup>n</sup>ga<sup>n</sup>bāwīšwiwi*.

The root under consideration, with its verbal suffixes, is sometimes mentioned by grammarians as a verbal "termination". But this is true only in the case of intransitive verbs. A verb formed from it takes an initial position in a sentence-word consisting of a transitive verb, and this gives the so-called "termination" a central position, as: Abnaki *ātsīlēgwākēga<sup>n</sup>bāwu*, 'he stands on his knees' (kneels); transitively, with indirect object in the dative, *ātsīlēgwākēga<sup>n</sup>bāwītāwa<sup>n</sup>r*, 'he stands on his knees to him'; causatively, *ātsīlēgwākēga<sup>n</sup>bāwītāwa<sup>n</sup>hāra<sup>n</sup>r*, 'he makes him stand on his knees to him'. It was in alluding to their custom of expressing ideas in what a foreign writer styles "compounds of direful length" that Eliot, in *The Indian Grammar Begun* (1666), said of the natives:

"It seems their ideas are slow, but strong,

Because they be utter'd double-breath'd and long."

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for subjunctive or suppositive, a mood which represents something under a doubt, wish, condition, supposition, etc., which the eventual mode does not. Of the words above alluded to I shall mention but one, viz., *lcāḡānāḡigāpāwālc<sup>i</sup>*, which needs the letters *w* and *i* between *gāpā* and *wālc<sup>i</sup>* to give it a semblance of meaning, and should be written (in the author's orthography, of course) *lcāḡ ānāḡigāpāwīwālc<sup>i</sup>*. I shall say nothing of the impropriety of prefixing the root *lcāḡ* to an already completed word, nor of the curious derived meaning of 'all', 'entirely', that this radical (which is common to Cree, Ojibwe, and Nipissing, and which gives an idea of consumption or exhaustion, of something all gone, all spent, entirely used up) seems to have taken on in the Fox dialect.